



مِعْرَاجُ الْعَوَامِ

إِلَى سَمَاعِ عِلْمِ الْكَلَامِ

**THE SPIRITUAL ASCENSION
of the Common Muslim
to Understanding the
Science of
Scholastic Theology**
by

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The Palace of the Sultan of Maiurno

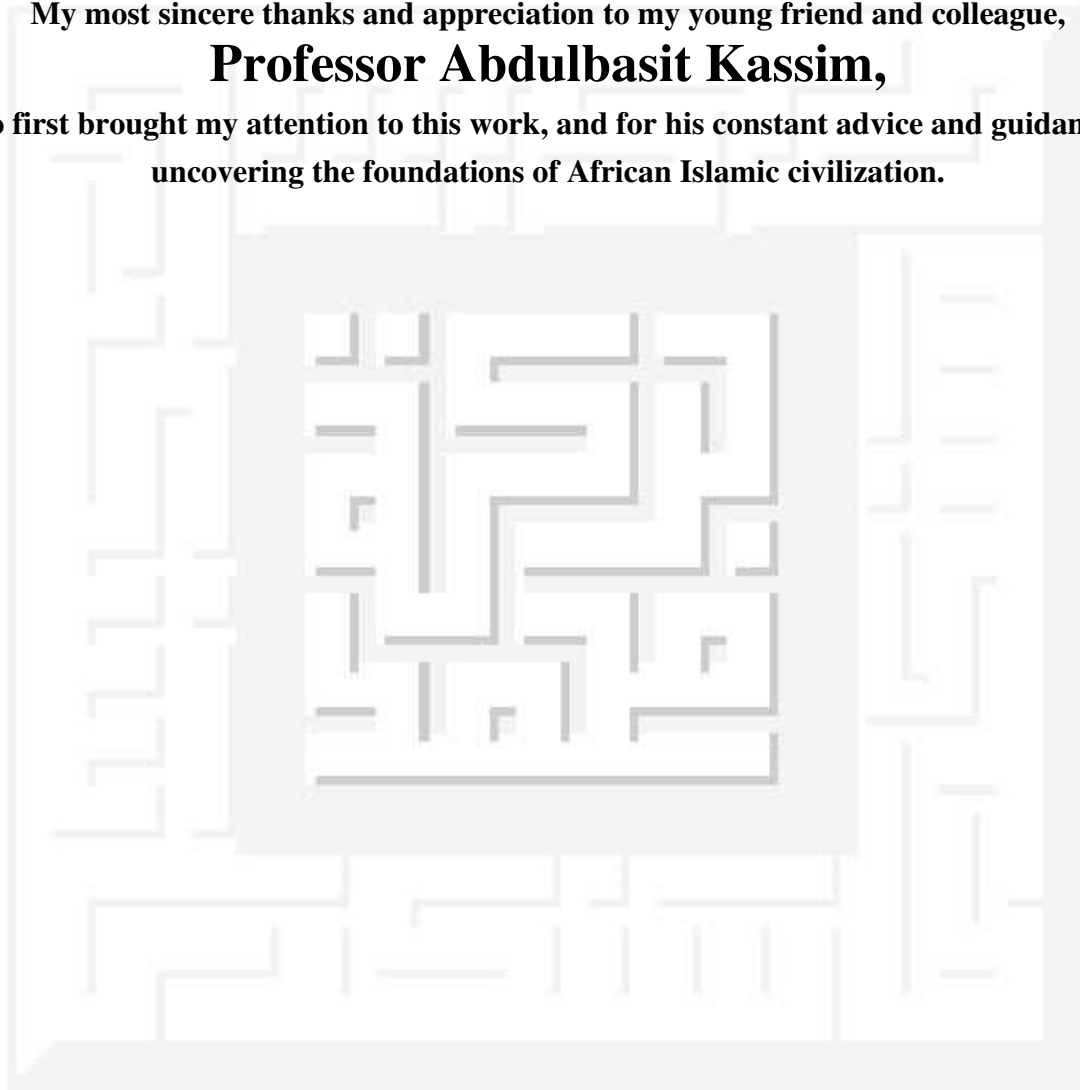
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My most sincere thanks and appreciation to my young friend and colleague,
Professor Abdulbasit Kassim,
who first brought my attention to this work, and for his constant advice and guidance in
uncovering the foundations of African Islamic civilization.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّيَ اللَّهُ عَلَى سَيِّدِنَا
 مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا فَإِنَّ الْقَبْدَ
 الْغَيْبِيَّ إِلَى رَبِّهِ الْمَشْهُورِ مِنْ خُبْرٍ صُنِعَ عَنْ قَارِئِينَ
 مُعَمَّدِينَ عَنْ قَارِئِ الْفَلَاثِيِّ نَسَبًا مَالِكِيًّا مَذْهَبًا
 إِلَّا شَقِيرٌ غَيْبِيًّا أَلْفَافًا أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ
 وَالسَّلَامُ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ
 وَإِمَامِ الْمُرْسَلِينَ وَرَضِيَ اللَّهُ تَعَالَى عَنْ أَصْحَابِ رَسُولِ اللَّهِ
 أَجْمَعِينَ وَعَمَّا بَعَثَ عَلَيْهِمْ وَمَرَّيْقَهُمْ بِإِنْسَارِ الْيَوْمِ
 الدِّبْرِ «أَمَّا بَعْدُ» فَبِهَذَا كِتَابٍ مُوجِزٍ يَقُولُ اللَّهُ
 مَقْصِدَ عِلْمِ الْكَلَامِ وَتَسْمِيَةَ مَقَرِّجِ الْقَوَائِمِ إِلَى
 سَمَاعِ الْكَلَامِ وَبِاللَّهِ أَشْهَرُ وَهُوَ حَسْبُنَا وَنِعْمَ
 الْوَكِيلُ قُلْ أَفُولَ أَوْ لَا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا
 إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ وَاعْلَمْ رَحِمَةًكَ اللَّهُ تَعَالَى أَنَّ
 مَدَارَ عِلْمِ الْكَلَامِ الدِّبْرِ هُوَ التَّوْحِيدُ عَلَى ثَلَاثَةِ

Introduction

It was 1784 C.E, and *Shehu* Uthman Dan Fodio, was at the age of thirty, during the height of the Islamic reform movement he ignited in the central *Bilad as-Sudan*. It was during the reign of Bawa Dan Babari over the Habe Hausa kingdom, who gave the *Shehu* and his colleagues government permission to call the people of his kingdom to GOD.

Sultan Muhammad Bello ibn *Shehu* Uthman Dan Fodio said that it was during this period that his father was concerned with refuting the delusions which some students had concocted regarding the science of scholastic theology (*`ilm al-kalaam*). They falsely claimed and spread among the common people that whoever was not preoccupied with the study of *tawheed* in the manner which they had studied, then he was a disbeliever.

As a result, the *Shehu* composed several texts, first explaining the aspects of *tawheed* which are specifically obligatory (*fard `ayaan*) for every responsible person (*mukallaf*) to know and believe; and those aspects of *tawheed* which are a part of the collective obligations (*fard kifaaya*).

In his *Tamyeez al-Muslimeen*, the *Shehu* designated three groups in Hausaland that were either unadulterated disbelievers, or they were those who intermixed disbelief with their Islam. These groups were either openly worshipping fetish idols, *djinn*, ancestral totems or made sacrifices to trees, rivers or the natural elements. The *Shehu* composed Hausa and Fulfulde poems exhorting these people to abandon their false beliefs and to come into the worship of Allah, the One Unitary Absolute Being.

In addition to this, the *Shehu* instructed the new converts and common believers that the science of *tawheed*, which is the first of the sciences every responsible person must know and believe in; is divided into two divisions: [1] a division which is obligatory upon every person to know called the foundation of the religion (*usuul 'd-deen*); and [2] a division which is a collective obligation, only obligatory upon the scholars to know, called scholastic theology (*`ilm al-kalaam*).

In his *Fath al-Basa'ir*, the *Shehu* said: “Realize that the science of divine unity (*fann't-tawheed*) is divided into two divisions: [1] the foundations of the religion (*usuul'd-deen*); and [2] the science of scholastic theology (*`ilm'l-kalaam*). *Usuul'd-deen* is a part of the individual obligations (*furuud'l-`ayaan*) and the science of scholastic theology (*`ilm'l-kalaam*) is a part of the collective obligations (*furuud'l-kifaaya*). Abd'r-Rahmaan as-Suyuuti said in his commentary of the *al-Kawkab*: ‘Among the scholars are those who call the science of *usuul'd-deen* scholastic theology because the first issue addressed in the science of *usuul'd-deen* is the issue related to theology (*kalaam*).’ He then said in the *Jam'i'l-Jawaami'*: ‘This science has been divided into two divisions: [1] applied (*`amaliyyun*) which is obligatory to believe in (*i'tiqaaduhu*); and [2] theoretical (*`ilmiyyun*) which is not obligatory regarding beliefs (*al-`aqaa'id*) because it is a part of intellectual training.’ Then Abd'r-Rahmaan as-Suyuuti said: ‘Strictly speaking, the second division is not called *usuul 'd-deen*. It is named the science of scholastic theology (*`ilm'l-kalaam*). If the first division (*usuul 'd-deen*) is united with the establishment of rational proofs (*nasbu'l-adaalat'l-`aqliyyat*) along with the elucidating the variants of the teachings of the people of innovation (*aqwaal ahli'l-bid'a*) and the philosophers - then that is also scholastic theology.’ If not, then the science of the foundations of the religion (*usuul 'd-deen*), its divine, its prophetic and its afterlife are well established in the Mighty Qur'an. It has also been established by the Prophet, may Allah bless him and grant him peace, in his *sunna* as we have clearly demonstrated in our books called *Mirat 't-Tulaab* and *Umdat 'l-Ulama*.”

During 1784 there had emerged a cadre of students of scholastic theology who claimed that it was obligatory for the common people to know and articulate the evidence using their specific technical language. However, the *Shehu* refuted this false assumption in his Haqueeqat al-Iman wa'l-Islam where he said: "Further, no one among the common of the Muslims should be declared disbeliever, due to their lack of knowledge of the evidence of the foundations of the doctrines of belief. This is because whoever has articulated the two testimonies of faith (*shahadatayn*) and believes in it whole heartedly; then this will suffice. For, his faith is sound, and he should be considered among the people of the *Qibla* and the people of Paradise. This is the sound view upon which the majority of the scholars uphold; as Abd's-Salaam ibn Ibrahim al-Laqani said in his Fath al-Majeed."

Quoting *Shaykh* Abu al-Mansur, the *Shehu* doubled down on protecting the common Muslim from being declared disbeliever by his words: "As for those who truly accept Islam with their hearts, and corroborate this by articulating the two testimonies with their tongue; although something may bar them from articulating the evidence of this; then the consensus is unanimous regarding the soundness of their faith. So, if you know all of this, then you also know that declaring the common Muslim as disbeliever due to their lack of knowledge of the evidences of the foundations of the doctrines of belief, is not correct."

So, the *Shehu* was able to defend the doctrines of belief of the common Muslim, by protecting them from being declared disbelievers due to their inability to articulate the proofs of scholastic theology. However, not being satisfied with the common Muslims being left in their state of blind following (*taqleed*), the *Shehu* then composed this work which is before you: *The Spiritual Ascension of the Common Muslim To Understanding the Science of Scholastic Theology*.

This work, as its title clearly indicates, was written for 'the common Muslim'. Who or what is 'the common Muslim'? In his Fath al-Basa'ir, the *Shehu* divided the Muslim community into three major groups, excluding the *mujtahiduun* (the scholars of independent judgment): [1] the scholars; [2] the intermediate students; and [3] the common people. He said: "Ahmed az-Zarruq said in his 'Umdat'l-Murid as-Saadiq after mentioning the words of Allah ta'ala; "Say: *this is My way, I call to Allah by way of insight; I and those who follow me.*"... this is an explanation that insight through investigation and research (*tabassura*) in the *deen* is a firm foundation from among the foundations of the *deen*. Whoever takes the matters of the *deen* from his on ignorant opinion (*raiyihi fi 'amaaya*) is not a follower of the Lawgiver. However, people are three kinds, (meaning after the *mujtahids*). [1] The scholar (*'aalim*) who is well established in his researched insight from taking issues by seeking after the proofs, (that is if he is not a *mujtahid*). [2] The intermediate student (*al-mutawassit*) between the scholar and the common person. It is not correct to follow him except for the one who has researched insight into his affair (*tabassara fi shaanihi*). It is also binding upon him to make known from the *shari'a* that which he is following. Further, one cannot take from him whose knowledge from the fundamental principles of the *shari'a* is vague (*yaabaahu*). This is because it is not permissible for anyone to overstep his own knowledge (*yata'addaa 'ilmahu*) and do not depend upon one whose knowledge is not known. [3] The common person (*'aamiyun*), it is only appropriate for him to stop with that in which there is no doubt concerning its reality (*maa laa yashuku fi haqeeqatihi*) from the commands of Allah and His remembrance. He should behave earnestly in that which he has no doubt about. If he is not like this, then he is merely one who makes jest and toying in his religion. So, realize!"

So, this work was written for the common Muslim in order to elevate their knowledge and discourse regarding the essentials of scholastic theology in order to move them from the status of commonality to being an intermediate student (*mutawassit*) to being one knowledgeable of the basic fundamental science of scholastic theology. This is what is meant by his title '*the Spiritual Ascension*.'

The language of the text is simple and the *Shehu* avoids utilizing many of the difficult technical words developed within the science of scholastic theology, in order to give the common Muslim a '*buraq*' (heavenly mount), a spiritual escalator or elevator, so to speak; with which they can ascend to the understanding Knowledge of GOD. This work, *The Spiritual Ascension of the Common Muslim* does exactly what Waziri Junayd said about the *Shehu* in his Tuhfat 'l-Ikhwaan

"The *Shehu* removed the obscurities and errors
from the servants and helped them obtain spiritual states.
He illuminated the most remote regions and clarified
the paths of guidance for people and elucidated them.
He stood up with the Truth and corrected perceptions
until falsehood found that it had no traces.
The mysterious sciences step by step
he disseminated it in a magnificent manner.
He was an *imam* in the transmitted sciences and realize
he was a complete slave and ascetic, so be astute!"

Shaykh Muhammad Shareef bin Farid
A little before breaking fast,
Tuesday, 25th *Ramadan*, 1443
Bamako, Mali

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مِعْرَاجُ الْعَوَامِ إِلَى سَمَاعِ عِلْمِ الْكَلَامِ تأليف

نور الزمان مجدد الدين إمام الأولياء أمير المؤمنين
الشيخ عثمان بن محمد بن عثمان
المعروف بابن فودي

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا
 قَالَ الْعَبْدُ الْفَقِيرُ إِلَى رَبِّهِ الْمُشْفِقُ مِنْ حُبِّ صُنْعِهِ عُثْمَانُ بْنُ مُحَمَّدٍ بْنُ عُثْمَانَ الْفُلَاتِي
 نَسَبًا الْمَالِكِيُّ مَذْهَبًا الْأَشْعَرِيُّ إِعْتِقَادًا، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا
 وَمَوْلَانَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَإِمَامِ الْمُرْسَلِينَ، وَرَضِيَ اللَّهُ تَعَالَى عَنْ أَصْحَابِ رَسُولِ اللَّهِ أَجْمَعِينَ
 وَعَنِ التَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ: فَهَذَا كِتَابٌ مُوضِحٌ بِعَوْنِ اللَّهِ مَقَاصِدَ
 عِلْمِ الْكَلَامِ، وَسَمَّيْتُهُ مِعْرَاجَ الْعَوَامِ إِلَى سَمَاعِ عِلْمِ الْكَلَامِ، وَبِاللَّهِ أَسْتَعِينُ، وَهُوَ حَسْبُنَا وَنِعْمَ
 الْوَكِيلُ.

فَأَقُولُ أَوَّلًا: ﴿سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾، وَاعْلَمْ رَحِمَكَ اللَّهُ
 تَعَالَى أَنَّ مَدَارَ عِلْمِ الْكَلَامِ الَّذِي هُوَ التَّوْحِيدُ عَلَى ثَلَاثَةِ أَقْسَامٍ: [1] الْقِسْمُ الْأَوَّلُ الْإِلَهِيَّاتُ، وَهَذَا
 الْقِسْمُ يَدُورُ عَلَى مَا يَجِبُ لِلَّهِ تَعَالَى وَمَا يَسْتَحِيلُ وَمَا يَجُوزُ، [2] وَالْقِسْمُ الثَّانِي النَّبَوِّيَّاتُ، وَهَذَا
 الْقِسْمُ يَدُورُ عَلَى مَا يَجِبُ لِلرُّسُلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ وَمَا يَسْتَحِيلُ وَمَا يَجُوزُ لَهُمْ، [3] وَالْقِسْمُ
 الثَّالِثُ السَّمْعِيَّاتُ، وَهَذَا الْقِسْمُ يَدُورُ عَلَى مَا أَخْبَرَ بِهِ الرُّسُلُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ مِنَ الْأُمُورِ
 الْمُغَيَّبَاتِ.

الْقِسْمُ الْأَوَّلُ: الْإِلَهِيَّاتُ

وَأَمَّا الْقِسْمُ الْأَوَّلُ الَّذِي هُوَ الْإِلَهِيَّاتُ، فَهُوَ: الوجود واجب لله تعالى، وصدُّه الذي هو العدم
 مستحيلٌ عليه، والقدم واجب لله تعالى، وصدُّه الذي هو الحدوث مستحيلٌ عليه، والبقاء واجب لله
 تعالى وصدُّه الذي هو الفناء مستحيلٌ عليه، والمخالفة للحوادث واجب لله تعالى، وصدُّه الذي
 هو المماثلة مستحيلٌ عليه، ما هو تعالى بمتحيز كالجرم ولا قائم بمتحيز كصفات الجرم، والقيام
 بنفسه واجب لله تعالى، وصدُّه الذي هو الافتقار إلى محلٍّ أو مخصِّصٍ مستحيلٌ عليه²،
 الوجدانية في الذات والصفات والأفعال واجب لله تعالى، وصدُّه الذي هو التعدُّد مستحيلٌ عليه،
 والقدرة واجب لله تعالى، وصدُّه الذي هو العجز مستحيلٌ عليه، والإرادة واجب لله تعالى وصدُّه
 الذي هو الكراهة مستحيلٌ عليه، والعلم واجب لله تعالى، وصدُّه الذي هو الجهل مستحيلٌ عليه،

1 هنا انتهى الورقة 1.

2 هنا انتهى الورقة 2.

وَالْحَيَاةُ وَاجِبَةٌ لَهُ تَعَالَى، وَضِدُّهَا الَّذِي هُوَ الْمَوْتُ مُسْتَحِيلٌ عَلَيْهِ، وَالسَّمْعُ وَاجِبٌ لَهُ تَعَالَى، وَضِدُّهُ الَّذِي هُوَ الصَّمَمُ مُسْتَحِيلٌ عَلَيْهِ، وَالْبَصَرُ وَاجِبٌ لَهُ تَعَالَى، وَضِدُّهُ الَّذِي هُوَ الْعَمَى مُسْتَحِيلٌ عَلَيْهِ، وَالْكَلَامُ وَاجِبٌ لَهُ تَعَالَى، وَضِدُّهُ الَّذِي هُوَ الْبَكَمُ مُسْتَحِيلٌ عَلَيْهِ.

وَكُونُهُ قَادِرًا وَاجِبٌ لِلَّهِ تَعَالَى، وَضِدُّهُ الَّذِي هُوَ كُونُهُ عَاجِزًا مُسْتَحِيلٌ عَلَيْهِ، وَكَُونُهُ مُرِيدًا وَاجِبٌ لَهُ تَعَالَى، وَضِدُّهُ الَّذِي هُوَ كُونُهُ كَارِهًا مُسْتَحِيلٌ عَلَيْهِ، وَكَُونُهُ عَالِمًا وَاجِبٌ لَهُ تَعَالَى، وَضِدُّهُ الَّذِي هُوَ كُونُهُ جَاهِلًا مُسْتَحِيلٌ عَلَيْهِ، وَكَُونُهُ تَعَالَى سَمِيعًا وَاجِبٌ لَهُ تَعَالَى، وَضِدُّهُ الَّذِي هُوَ كُونُهُ أَصَمٌّ مُسْتَحِيلٌ عَلَيْهِ، وَكَُونُهُ تَعَالَى بَصِيرًا وَاجِبٌ لَهُ تَعَالَى وَضِدُّهُ الَّذِي هُوَ كُونُهُ أَعْمَى مُسْتَحِيلٌ عَلَيْهِ، وَكَُونُهُ مُتَكَلِّمًا وَاجِبٌ لَهُ تَعَالَى، وَضِدُّهُ الَّذِي هُوَ كُونُهُ أَبْكَمٌ مُسْتَحِيلٌ عَلَيْهِ، ثُمَّ نَعْتَقِدُ بَعْدَ مَا ذَكَرْنَا أَنَّ الْكَمَالَ كُلَّهُ وَاجِبٌ لَهُ تَعَالَى، وَإِنَّ النِّقْصَ كُلَّهُ مُسْتَحِيلٌ عَلَيْهِ.

وَكُلُّ مَا ذَكَرْنَاهُ مِنْ أَوَّلِ الْكِتَابِ إِلَى هُنَا هُوَ مِمَّا يَجِبُ لَهُ تَعَالَى وَمَا يَسْتَحِيلُ، وَأَمَّا الَّذِي يَجُوزُ لَهُ تَعَالَى فَفِعْلُ كُلِّ مُمَكِّنٍ وَتَرْكُهُ، وَقَدْ ذَكَرْنَا مَا يَجِبُ لَهُ تَعَالَى وَمَا يَسْتَحِيلُ عَلَيْهِ وَمَا يَجُوزُ لَهُ، وَمَقْصِدُنَا أَلَّا نَسْرُدَ أُدِلَّةَ ذَلِكَ.

وَأَمَّا دَلِيلُ الْوُجُودِ لَهُ تَعَالَى فَوُجُودُ الْمَخْلُوقَاتِ بَعْدَ أَنْ لَمْ تَكُنْ، لِأَنَّ وُجُودَ الْفِعْلِ بِلا فَاعِلٍ مُحَالٌ، وَأَمَّا دَلِيلُ وُجُوبِ الْقَدَمِ لَهُ تَعَالَى فَلِأَنَّهُ لَوْ لَمْ يَكُنْ قَدِيمًا لَكَانَ حَادِثًا، وَلَوْ كَانَ حَادِثًا لَعَجَزَ عَنِ إِيْجَادِ الْمَخْلُوقَاتِ كَمَا عَجَزَتْ، كَيْفَ وَالْمَخْلُوقَاتُ مَوْجُودَةٌ؟، وَأَمَّا دَلِيلُ وُجُوبِ الْبَقَاءِ لَهُ تَعَالَى فَقَدْ كَفَى⁴ فِي ذَلِكَ دَلِيلُ الْقَدَمِ، لِأَنَّ كُلَّ مَنْ نَبَتْ قَدَمُهُ اسْتَحَالَ عَدَمُهُ، وَأَمَّا دَلِيلُ وُجُوبِ مُخَالَفَتِهِ لِلْحَوَادِثِ فَلِأَنَّهُ لَوْ مَاتَ شَيْئًا مِنْهَا لَكَانَ حَادِثًا، وَلَوْ كَانَ حَادِثًا لَعَجَزَ عَنِ إِيْجَادِ الْمَخْلُوقَاتِ كَمَا عَجَزَتْ، كَيْفَ وَالْمَخْلُوقَاتُ مَوْجُودَةٌ؟، وَأَمَّا دَلِيلُ قِيَامِهِ تَعَالَى بِنَفْسِهِ فَلِأَنَّهُ لَوْ افْتَقَرَ إِلَى مَحَلٍّ لَكَانَ صِفَةً، وَلَوْ كَانَ صِفَةً لَمَا اتَّصَفَ بِالْمَعَانِي وَالْمَعْنَوِيَّةِ، وَلَوْ لَمْ يَتَّصَفْ بِهِمَا لَعَجَزَ عَنِ إِيْجَادِ الْمَخْلُوقَاتِ كَمَا عَجَزَتْ، كَيْفَ وَالْمَخْلُوقَاتُ مَوْجُودَةٌ؟، وَأَمَّا دَلِيلُ وُجُوبِ الْوَحْدَانِيَّةِ لَهُ تَعَالَى فَلِأَنَّهُ لَوْ لَمْ يَكُنْ وَاحِدًا لَعَجَزَ عَنِ إِيْجَادِ الْمَخْلُوقَاتِ لَوْجُودِ التَّمَانِعِ، كَيْفَ وَالْمَخْلُوقَاتُ مَوْجُودَةٌ؟، وَأَمَّا

³ هنا انتهى الورقة 3.

⁴ هنا انتهى الورقة 4.

دَلِيلٌ وَجُوبِ اتِّصَافِهِ تَعَالَى بِالْقُدْرَةِ وَالْإِرَادَةِ وَالْعِلْمِ وَالْحَيَاةِ، فَلِأَنَّهُ لَوْ لَمْ يَتَّصِفْ بِهَا لَعَجَزَ⁵ عَنْ
إِيجَادِ الْمَخْلُوقَاتِ، كَيْفَ وَالْمَخْلُوقَاتُ مَوْجُودَاتٌ؟، وَأَمَّا دَلِيلُ السَّمْعِ وَالْبَصَرِ وَالْكَلَامِ فَلِأَنَّهُ لَوْ لَمْ
يَتَّصِفْ بِهَا لَزِمَ أَنْ يَتَّصِفَ بِأَضْدَادِهَا، وَأَضْدَادُهَا نَقَائِصُ، وَالنَّقْصُ عَلَيْهِ تَعَالَى مُحَالٌ.

هَذَا دَلِيلٌ مَا وَجِبَ لَهُ تَعَالَى، وَدَلِيلٌ مَا وَجِبَ لَهُ هُوَ دَلِيلُ اسْتِحَالَةِ مَا اسْتَحَالَ عَلَيْهِ، وَأَمَّا
دَلِيلُ كَوْنِ فِعْلِ الْمُمَكِّنَاتِ أَوْ تَرْكِهَا جَائِزًا لَهُ تَعَالَى فَلِأَنَّهُ لَوْ وَجِبَ عَلَيْهِ تَعَالَى شَيْءٌ مِنْهَا أَوْ
اسْتَحَالَ لَأَنْقَلَبَ الْمُمَكِّنُ وَاجِبًا أَوْ مُسْتَحِيلًا، وَذَلِكَ مُحَالٌ لِأَنَّهُ قُلُوبُ الْحَقَائِقِ، وَهَذَا أَنْتَهَى الْقِسْمُ
الْأَوَّلُ الَّذِي هُوَ الْإِلَهِيَّاتُ.

الْقِسْمُ الثَّانِي: النَّبَوِيَّاتُ

وَأَمَّا الْقِسْمُ الثَّانِي الَّذِي هُوَ النَّبَوِيَّاتُ فَهُوَ الصِّدْقُ وَاجِبٌ لِلرُّسُلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ،
وَضِدُّهُ الَّذِي هُوَ الْكَذِبُ مُسْتَحِيلٌ عَلَيْهِمْ، وَالْأَمَانَةُ وَاجِبَةٌ لَهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَضِدُّهَا
الَّذِي هُوَ الْخِيَانَةُ مُسْتَحِيلٌ عَلَيْهِمْ، وَالتَّبْلِيغُ وَاجِبٌ لَهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَضِدُّهُ⁶ الَّذِي هُوَ
الْكَيْمَانُ مُسْتَحِيلٌ عَلَيْهِمْ.

ثُمَّ نَعْتَقِدُ بَعْدَ مَا ذَكَرْنَا أَنَّ الْكَمَالَ الْبَشَرِيَّ كُلَّهُ وَاجِبٌ لَهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَالنَّقْصُ
الْبَشَرِيُّ كُلُّهُ مُسْتَحِيلٌ عَلَيْهِمْ، وَكُلُّ مَا ذَكَرْنَا مِنْ أَوَّلِ الْقِسْمِ الثَّانِي إِلَى هُنَا هُوَ مَا يَجِبُ لَهُمْ عَلَيْهِمُ
الصَّلَاةُ وَالسَّلَامُ وَمَا يَسْتَحِيلُ عَلَيْهِمْ.

وَأَمَّا الَّذِي يَجُوزُ لَهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ فَالْأَعْرَاضُ الْبَشَرِيَّةُ الَّتِي لَا تُؤَدِّي إِلَى نَقْصٍ
كَالْحُمَى وَالصَّدَاعِ وَنَحْوِ ذَلِكَ، وَقَدْ ذَكَرْنَا مَا يَجِبُ لَهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ وَمَا يَسْتَحِيلُ وَمَا
يَجُوزُ، وَمَقْصِدُنَا الْآنَ سَرْدُ⁷ أُدْلَةٍ ذَلِكَ.

وَأَمَّا دَلِيلُ وَجُوبِ صِدْقِ الرُّسُلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ فَالْمُعْجَزَاتُ، وَأَمَّا دَلِيلُ وَجُوبِ الْأَمَانَةِ
لَهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ فَهُوَ الْأَمْرُ بِالْإِقْتِدَاءِ بِهِمْ، وَأَمَّا دَلِيلُ وَجُوبِ التَّبْلِيغِ لَهُمْ عَلَيْهِمُ الصَّلَاةُ
وَالسَّلَامُ فَهُوَ دَلِيلُ الْأَمَانَةِ لَهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَدَلِيلُ⁷ مَا وَجِبَ لَهُمْ هُوَ دَلِيلُ اسْتِحَالَةِ مَا

⁵ هنا انتهى الورقة 5.

⁶ هنا انتهى الورقة 6.

⁷ هنا انتهى الورقة 7.

اسْتَحَالَ عَلَيْهِمْ، وَأَمَّا دَلِيلُ جَوَازِ الْأَعْرَاضِ الْبَشَرِيَّةِ لَهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ فَالْمُشَاهَدَةُ
وَالْتَوَاتُرُ، وَهُنَا انْتَهَى الْقِسْمُ الثَّانِي الَّذِي هُوَ النَّبَوِيَّاتُ.

الْقِسْمُ الثَّالِثُ: السَّمْعِيَّاتُ

وَأَمَّا الْقِسْمُ الثَّالِثُ الَّذِي هُوَ السَّمْعِيَّاتُ فَهُوَ الْكُتُبُ السَّمَاءِيَّةُ حَقٌّ، وَالْمَلَائِكَةُ حَقٌّ، وَالْيَوْمُ
الْآخِرُ حَقٌّ، وَالْمَوْتُ بِالْأَجْلِ حَقٌّ، وَسُؤَالُ مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ، وَعَذَابُ الْقَبْرِ وَنَعِيمُهُ حَقٌّ،
وَالْبَعْثُ وَالْحَشْرُ حَقٌّ، وَالْحِسَابُ حَقٌّ، وَالْإِعْطَاءُ لِلْكِتَابِ حَقٌّ، وَوَزْنُ الْأَعْمَالِ حَقٌّ، وَالشَّفَاعَةُ حَقٌّ،
وَالصِّرَاطُ وَالْكَوْثَرُ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَرُؤْيَا الْمُؤْمِنِينَ لَهُ تَعَالَى فِي الْآخِرَةِ حَقٌّ، وَكُلُّ
مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ.

هُنَا انْتَهَى الْقِسْمُ الثَّالِثُ الَّذِي هُوَ السَّمْعِيَّاتُ، وَأَمَّا دَلِيلُ مَا ذَكَرْنَا فَقَدْ كَفَى فِيهِ دَلِيلُ صِدْقِ
الرُّسُلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَبِانْتِهَاءِ هَذَا الْقِسْمِ الثَّالِثِ انْتَهَى كِتَابُنَا مَعْرَاجُ الْعَوَامِّ إِلَى سَمَاعِ⁸
عِلْمِ الْكَلَامِ، وَكَانَ الْفَرَاغُ مِنْ تَأْلِيْفِهِ يَوْمَ الْأَرْبَعَاءِ بَعْدَ الضُّحَى سَنَةً تِسْعٍ وَتِسْعِينَ وَمِائَةً بَعْدَ أَلْفِ
مِنَ الْهَجْرَةِ النَّبَوِيَّةِ،⁹ وَأَسْأَلُ اللَّهَ أَنْ يَنْفَعَ بِهَذَا الْكِتَابِ مَنْ كَتَبَهُ أَوْ حَصَلَهُ أَوْ سَعَى فِي شَيْءٍ مِنْهُ
وَأَعُوذُ بِعِزَّةِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى سَائِرِ إِخْوَانِهِ النَّبِيِّينَ وَالْمُرْسَلِينَ وَرَضِيَ اللَّهُ
تَعَالَى عَنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ
﴿وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ.¹⁰

8 هنا انتهى الورقة 8.

9 الموافق بسنة 1784 الميلادي تقريبا.

10 هنا انتهى الورقة 9.

SANKORE'

**THE SPIRITUAL ASCENSION OF THE COMMON MUSLIM
TO UNDERSTANDING THE SCIENCE OF SCHOLASTIC THEOLOGY**

By

**The Light of the Age, the Reformer of the Religion, the *Imam* of the *Awliyya*, the *Amir'l-Mu'mineen* Shehu Uthman ibn Muhammad ibn Uthman
Known as DAN FODIO**

Institute of Islamic-African Studies International

In the name of Allah, the Beneficent, the Merciful, may Allah send blessings upon our master Muhammad, his family and Companions and grant them abundant peace.

Says the poor slave in need of the mercy of his Lord, and the one in need of sympathy due to the vileness of his actions: Uthman ibn Muhammad ibn Uthman, the Fulani by lineage, the Maliki by school of thought and al-Ash`ari by creed. All praises are due to GOD, the Lord of all the worlds; and blessings and peace be upon our master and chief Muhammad, the seal of the Prophets and leader of the Messengers. And may GOD the exalted be pleased with all of the Companions of the Messenger of Allah, the *Taabi`uun* and all of those who follow them in spiritual excellence until the Day of recompense. To continue:

This book is a clarification, with the help of GOD, of the objectives of the science of scholastic theology. I have named it *The Spiritual Ascension of the Common Muslim to Understanding the Science of Scholastic Theology*. It with GOD that I seek assistance; for He is enough for us and the best of reliance.

For, I say, first off: “Glory be to You, since we have no knowledge except what You have taught us; for indeed You are the All Knowing, the Wise.” Realize, and may GOD the exalted be merciful to you that the entire pivot of the science of scholastic theology, which is the science of *tawheed* (Divine Unity) is based upon three divisions.

[1] The first division is divinity (*ilaahiyaat*). This division revolves around what is obligatory regarding GOD the exalted; what is impossible and what is permissible regarding Him.

[2] The second division is prophetic (*nabawiyaat*). This division revolves around what is obligatory regarding the Messengers, upon them be blessings and peace; what is impossible and what is permissible for them.

[3] The third division is the afterlife (*sam`iyaat*). This division revolves around what the Messengers upon them be blessings and peace informed us of regarding the matters of the unseen.

The First Division: Divinity

As for the first division, which is divinity: it is that existence (*wujuud*) is obligatory regarding GOD, the exalted; and its opposite which is non-existence (*`adam*) is impossible for Him, the exalted. Pre-eternity (*qidam*) is obligatory regarding GOD, the exalted; and its opposite, which is coming into existence (*huduuth*) is impossible for Him, the exalted. Eternal continuity (*baqa`*) is obligatory regarding GOD, the exalted; and its opposite, which is annihilation (*fana`*) is impossible for Him, the exalted. Being unlike in-time creation (*mukhaalifat li`l-hawaadath*) is obligatory regarding GOD, the exalted; and its opposite, which is resemblance to creation (*mumaathala*) is impossible for Him, the exalted. For, GOD, the exalted, is not confined (*mutahayyiz*) like having corporeal mass (*jurm*), nor does He exist by any boundary, like the attributes of corporeal mass. Self-subsistence (*qiyaam*) is obligatory regarding GOD, the exalted; and its opposite, which is being in need of locus or designation (*iftiqaar ila mahalin aw mukhassasin*) are impossible for Him, the exalted. Oneness (*wahdaaniyya*) in Essence, Attributes and Actions are obligatory regarding GOD, the exalted; and its opposite, which is being a multiplicity (*ta`addudu*) is impossible for Him, the exalted. Omnipotence (*qudra*) is obligatory regarding GOD, the exalted; and its opposite, which is impotence (*`ajaz*) is impossible for Him, the exalted. Will (*iraada*) is obligatory regarding GOD, the exalted; and its opposite, which is

being coerced (*karaaha*) is impossible for Him, the exalted. Knowledge (*`ilm*) is obligatory regarding GOD, the exalted; and its opposite, which is ignorance (*jahl*) is impossible for Him, the exalted. Eternal life (*hayya*) is obligatory regarding GOD, the exalted; and its opposite, which is death (*mawt*) is impossible for Him, the exalted. Hearing (*sam`u*) is obligatory regarding GOD, the exalted; and its opposite, which is deafness (*samam*) is impossible for Him, the exalted. All seeing (*basar*) is obligatory regarding GOD, the exalted; and its opposite, which is blindness (*`ama*) is impossible for Him, the exalted. Speech (*kalaam*) is obligatory regarding GOD, the exalted; and its opposite, which is dumbness (*bakam*) is impossible for Him, the exalted.

His being all powerful (*qaadiran*) is obligatory regarding GOD, the exalted; and its opposite, which is His being impotent (*a`jizan*) is impossible to Him. His being willful (*mureedan*) is obligatory regarding GOD, the exalted; and its opposite, which is His being coerced (*kaarihan*) is impossible to Him. His being all knowing (*`aaliman*) is obligatory regarding GOD, the exalted; and its opposite, which is His being ignorant (*jaahilan*) is impossible to Him. His being all hearing (*samee`an*) is obligatory regarding GOD, the exalted; and its opposite, which is His being deaf (*asamma*) is impossible to Him. His being all seeing (*baseeran*) is obligatory regarding GOD, the exalted; and its opposite, which is His being blind (*a`ama*) is impossible to Him. His being a speaker (*mutakalliman*) is obligatory regarding GOD, the exalted; and its opposite, which is His being dumb (*abkama*) is impossible to Him. Then we believe after what we have cited that all Divine perfections (*al-kamaal kulluhu*) are obligatory for GOD, the exalted; and that all imperfections (*an-naqs kulluhu*) are impossible to Him.

Everything that we cited from the beginning of the book to here, is among the matters which are obligatory for GOD, the exalted; and what is impossible for Him. As for that which is permissible (*jaa`iz*) regarding GOD, the exalted, is that it is permissible for Him to do any possibility and to leave it undone (*fi`lu kulli mumkinin wa tarkuhu*). We have thus cited what is obligatory regarding GOD, the exalted, what is impossible for Him and what is permissible to Him. So, our objective now is setting forth the evidence (*adilla*) for that.

As for the evidence of GOD the exalted's existence (*daleelu 'l-wujuud lahu ta`ala*), it is the existence of creation after it was not; because the existence of an action without an agent (*wujuud 'l-fi`l bi laa faa`ilin*) is impossible (*muhaal*).

As for the evidence of the obligation of GOD the exalted's pre-eternity (*daleelu wujuubi 'l-qidam lahu ta`ala*), it is if He were not pre-eternal, He would of a necessity be in-time creation (*haadithan*). If He were in-time creation, then He would be incapable engendering creation just as in-time creation is incapable. And how is this possible when creation exist?

As for the evidence of the obligation of GOD the exalted's eternal continuity (*daleelu wujuub 'l-baqa' lahu ta`ala*), what will suffice in that is the obligation of His pre-eternity; because any being for whom pre-eternity is established, then its non-existence is made impossible.

As for the evidence of GOD the exalted being unlike in-time creation (*daleelu wujuubi mukhaalafatihi li'l-hawaadath*), it is because if He resembled a thing from in-time creation (*haadithan*), He would of a necessity be in-time creation. And if He were in-time creation, He would be incapable of engendering creation just as in-time creation is incapable. And how is this possible when creation exists?

As for the evidence of GOD the exalted's self-subsistence (*daleelu qiyaamihi ta`ala bi nafsiihi*), is because if He required a locus to exists (*afdaqara ila mahalin*), He would of a necessity be a creational attribute. And if He were merely a creational attribute, then He could

not be described with attributes of meaning and meaningfulness (*maa attasafa bi'l-ma'aani wa'l-ma'nawiiyya*). If He were described with these, then He would be incapable of engendering creation, just as creation is impossible. And how is this possible when creation exists?

As for the evidence of the obligation of GOD the exalted's oneness (*daleelu wujuub 'l-wahdaaniyya lahu ta'ala*), it is because if He were not one, then He would of a necessity be incapable of engendering creation due to the existence of interdiction between rivals (*wujuud at-tamaani'i*). And how is this possible when creation exists?

As for the evidence of the obligation of GOD the exalted being described with omnipotence, will, knowledge, and life (*daleelu wujuub ittisaafihi ta'ala bi'l-qudrati wa'l-iraadati wa'l-'ilmi wa'l-hayaati*), it is because if He were not of a necessity described by these, He would be incapable of engendering creation. And how is this possible when creation exists?

As for the evidence of the His hearing, seeing and speech (*daleelu as-sam'i wa'l-basari wa'l-kalaami*), it is because if He were not of a necessity described by these, it would necessitate Him being described with their opposites; and their opposites are deficient (*naqaa'is*). And deficiency is impossible to GOD, the exalted.

These are the evidences for what is obligatory regarding GOD, the exalted. The evidence for what is obligatory regarding Him, is also evidence for the impossibility of what is impossible to Him, the exalted. As for the evidence of the permissibility of His being able to do any possibility or leaving it undone, it is because if it were obligatory for GOD, the exalted to do anything from the possibilities or impossibilities; then possibilities would be overturned into obligations or impossibilities; and that is impossible due to the overturning of the realities (*quliba al-haqaa'iq*).

Here ends the first division of the book, which is that regarding divinity (*ilahiyaat*).

The Second Division: the Prophetic

As for the second division, which is prophetic (*an-nabawiyaat*); it is that truthfulness (*sidq*) is obligatory to the Messengers, upon them be blessings and peace; and its opposite, which is lying (*kadhib*) is impossible to them. Trustworthiness (*amaana*) is obligatory to the Messengers, upon them be blessings and peace; and its opposite, which is treachery (*khiyaana*) is impossible to them. Delivering the message (*tableegh*) is obligatory to the Messengers, upon them be blessings and peace; and its opposite, which is concealing the message (*kitmaan*), is impossible to them.

After what we have cited, we are then obligated to believe (*na'taqid*) that all human perfections (*al-kamaal al-bashariyya*) are obligatory for the Messengers, upon them be blessings and peace; and that all human imperfections are impossible for them. All that we have cited from the beginning of the second division to here, is what is obligatory upon the Messengers, blessings and peace be upon them; and what is impossible for them.

As for what is permissible (*yajuuz*) for the Messengers, blessings and peace be upon them, it is that all non-essential human qualities (*al-a'araad al-bashariyya*), which do not lead to deficiency, such as fever, headaches and the like; are permissible to them. We have cited what is obligatory upon the Messengers, blessings and peace be upon them; what is impossible to them; and what is permissible to them. So, our objective now is setting forth the evidence (*adilla*) for that.

As for the evidence of the obligation of the truthfulness (*daleelu wujuub as-sidq*) of the Messengers, blessings and peace be upon them; it is the miracles (*mu'ajizaat*) they were given.

As for the evidence of the obligation of the trustworthiness (*daleelu wujuub al-amaana*) of the Messengers, blessings and peace be upon them; it is the command for them to be followed (*al-amr bi'l-iqtida' bihim*). As for the evidence of the obligation of the Messengers, blessings and peace be upon them, delivering the messages (*daleelu wujuub at-tableegh*); it is the same evidence for their trustworthiness, blessings and peace be upon them. That which is obligatory for them is the same evidence of the impossibility for what is impossible for them. As for the evidence for the permissibility of non-essential human qualities for the Messengers, blessings and peace be upon them; it is what was witnessed (*mushaahada*) and was related in innumerable and unbroken narrations (*tawaatur*) regarding them. Here ends the second division, which is that of the prophetic (*an-nabawiyyat*).

The Third Division: The Afterlife

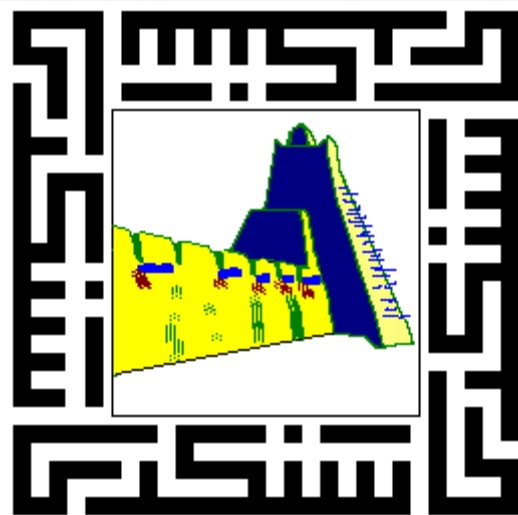
As for the third division, which is the afterlife (*sam'iyat*); it is that the heavenly revealed Books are true and real; the Angels are true and real; the Last Day is true and real; death at its appointed time is true and real; the questioning of the Angels Munkar and Nakir in the graves is true and real; the punishment of the graves and its blessing is true and real; the Resurrection and the Gathering is true and real; the Reckoning is true and real; the giving of books of deeds is true and real; the weighing of actions is true and real; the intercession is true and real; the Bridge of hell and the *Kawthar* are true and real; the Garden is true and real; the Fire is true and real; the Vision of the believers of GOD, the exalted in the Hereafter is true and real; and everything which Muhammad, may Allah bless him and grant him peace, came with is true and real.

Here ends the third division, which is that of the afterlife (*sam'iyat*). As for the evidence for what we cited, the evidence of the truthfulness of the Messengers blessings and peace be upon them, is sufficient for that.

With the ending of the third division, it ends our book *The Spiritual Ascension of the Common Muslim to Understanding the Science of Scholastic Theology*. The completion of this work occurred at forenoon (*duhaa*) of Wednesday, in the year 1199 of the prophetic *hijra* (circa 1784 C.E). I ask GOD that He make this book beneficial for everyone who transcribes it, obtains it, or strives after anything from it. And I seek refuge with GOD, the Immense from the evils of the envier when he envies. All praises are due to the Allah, the Lord of the worlds; and blessings and peace be upon our master and chief Muhammad, may Allah bless him and grant him peace, and the remainder of his brothers among the Prophets and Messengers. May GOD the exalted be pleased with all of the Companions of the Messenger of Allah, may Allah bless him and grant him peace; and all of those who follow them in spiritual excellence until the Day of Recompense. "*And the last of their supplications is all praises are due to Allah, the Lord of the worlds.*" May Allah send blessings upon the noble Prophet.

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